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226 252 The women and children, along the banks or in the water, kill the apparently stupefied fish by slashing them with their cutlasses and knives. The fish are then put in carrying baskets and carried to the picnic spot. For the picnic lunch the smallest specimens only are eaten, usually being roasted over the fire on the ends of fresh green sticks, in the same way in which we roast picnic frankforters. The small fish, from which the heads and scales have not been removed, are then put with a small pepper into a sort of sandwich of cassava bread and eaten with much relish and gay talk, punctuated by the necessity of inserting the fingers in the mouth [264] to remove those bones which cannot be chewed and swallowed. The larger fish are deprived of their scales with the help of a piece of wood which has been sharpened to a chisel edge. Then they are disemboweled, decapitated, and split sagittally along the back without removing the vertebrae or other bones. They are placed in carrying baskets with moist leaves and carried back to the settlement. If the people have a supply of trade salt, a number 251 of slits are made parallel to the ribs and the meat is rubbed thoroughly with salt and placed out in the sun to dry. If there is no salt the meat is slit in the same way and dried over a babracot.

278 226 The wa'u poison is hacked into small chips and these are thrown into the water. Only the heart of the tree is used. The chips are thrown into the water in the evening, several hours being required for the poison to take effect. The next morning the dead fish may be collected. The wa'u is apparently less successful than haiari and is only used in the absence of the latter.

The poison made from konami is called sokoi. The konami leaf is pounded into a mash which is mixed with grated, unsqueezed,

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eating it. . . Rotenone is a constituent of the following plants, comprising seven genera of the bean family (Fabaceae or Leguminosae): *Cracca cinerea, C. virginiana, Derris Chinensis, D. elliptica, D. malaccensis, D. polyantha, D. uliginosa, Lonchocarpus nicou* (cube), *Lonchocarpus sp.* (haiari), *L. chrysophylus* (?) (Nekoe), *Milletia, Mundules suberosa, Ormocarpum, Spatholobus roxburghii*. . . Rotenone is now known to be harmless to mammals when taken by mouth, but many early writers on derris spoke of its dangerous poisonous qualities. . . Buckingham in 1930 made numerous tests on dogs, cats, pigs, sheep, cows, chickens with rotenone and with the ether extract of derris. He concluded that, when administered by mouth, pure rotenone produced no visible effects in dogs, cats, pigs, or sheep in doses (for dogs) up to one grain per pound of body weight and expressed the opinion that even larger doses would be harmless." Roark summarizes other experiments showing the non-toxic effects of rotenone on mammals, its extremely toxic effects on fish, and its variable effects on various species of insects. It is concluded that rotenone, the poisonous principle of haiari, is a stomach poison, although the physiological effects are not described. On this subject see also Killip, E. P. and Smith, A. C., "The Identity of the South American Fish Poisons, 'Cube' and 'Timbo'." *Journal of the Washington Academy of Sciences*, Vol. 20, No. 5, March 4, 1930, pp. 74–81; Roark, R. C., "Excerpts from consular correspondence relating to insecticidal and fish-poison plants." U. S. Department of Agriculture, Bureau of Chemistry and Soils, Insecticide Division, June 1931; Killip, E. P. and Smith, A. C., "The Use of Fish Poisons in South America." *Smithsonian Report for 1930*, pp. 401–408, Washington, 1931.

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222 The "cabbages," or fresh shoots, of several palms [1]
262 Akoyuru seed (*Astrocaryum tucuma*).
137 Arrow root (*Maranta indica, Miramosissima*).

263 Such salt as is eaten nowadays is obtained in trade. Some of the older people, however, remember seeing leaves of certain trees burned and the ashes mixed with food as a condiment.

252 462 **Cooking.** The women of the household cook all food which is eaten at home, although men are able to prepare their own meals when unavoidably detained in the bush. The desire to have the women do the cooking, as well as the other pleasures of connubiality, accounts for the fact that a man going on a long journey will always attempt to have his wife accompany him.

251 Uncooked meat may be preserved by salting and by smoking over the fire.

252 Certain foods may be roasted in the ashes, others roasted on the end of a green stick, others baked on the pan, but the most universal way of preparing vegetables and meat is to make them into "pepper pot." In every Carib house a pot will be seen on the fire stones at almost any time of day. Meat and vegetables are cut into small pieces and put into the pot with water and a suitable amount of cashidipyo and set to boil. The cashidipyo lends a slightly acrid or peppery taste to the mess, somewhat like the flavor imparted by Worcestershire sauce.

264 No set times are observed for meals, although food is quite regularly taken upon arising and in the evening. Men and boys eat their fill from the pot alone, after which the females are allowed to stay their hunger with the remainder. One usually squats over the pot with a cake of cassava and a pot of peppers near by. One reaches into the pot with the bare hands and extracts a piece of meat or a vegetable which may be popped into the mouth or may be laid on a piece of cassava bread, which is bent over to make a sandwich. According to the dictates of personal taste a pepper may be included in the sandwich. If one desires the gravy in the bottom of the pot, one soaks a piece of cassava bread in it. When the pot is emptied more ingredients are added without cleaning out the pot. In this way there is always a supply of cooked food on hand, and the constant simmering keeps it from spoiling.

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[1] ?*Oreodoxa, Areca oleracea, Euterpe oleracea.* See Schomburgk, 1922–23, *Travels in British Guiana*, Vol. I, p. 33.

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515 The hands are usually washed previous to eating, and it is a frequent practice to go to the creek for a bath immediately after a meal.

264 Upon arising in the morning a calabash of sweet (unfermented) cassiri is frequently taken as a pick-me-up, following which a search is made of the pot for breakfast. During the day those individuals who are about the house raid the pot at will. In the evening, when the men have returned from the bush and the women from the field, food is usually taken by all at the same time.

RAIMENT

291 177 439 SARTORIALLY the Caribs of the Barama still present a primitive appearance. Trade cloth, it is true, has been making its way up the river in limited quantities for at least a hundred years, as the testimony of Schomburgk informs us. Its dearness and the intermittent character of the sources of supply have greatly restricted its use. But throughout the entire Barama area in 1932–33, trade cloth was in use for making the loin cloths of both sexes. [286] The old method of weaving "laps" from cotton and bark fibre has apparently been completely forgotten. In the settlements along the lower part of the river, where contact with trading posts and prospectors is relatively frequent, practically all of the women have dresses of some sort made from imported cloth, and in these lower communities many of the men possess singlet undershirts, short khaki trousers, and old felt hats, articles which comprise an important part of the stock of a trading post or of the "trade goods" of any expedition coming into the area. Trading posts or bush shops serving the Indians and the Negro gold diggers are maintained at Kokerite, Massawini, and Towakaima. (See map, Fig. 1.) They are forlorn little thatched shacks; the Kokerite and Massawini shops are owned by creole Portuguese, the Towakaima shop is owned by a Chinese. The Kokerite shop is in charge of an East Indian, the Massawini shop is under the direction of a Portuguese, the Towakaima shop (owned by Chee-a-Fat, a Chinese man of business whose base of operations is at Arakaka on the Barima) is operated by a Negro. Their stock, without exception, is small and confined to staples and trade goods, but they represent the only outposts of European civilization in the area.

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